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J.N. Hostetter

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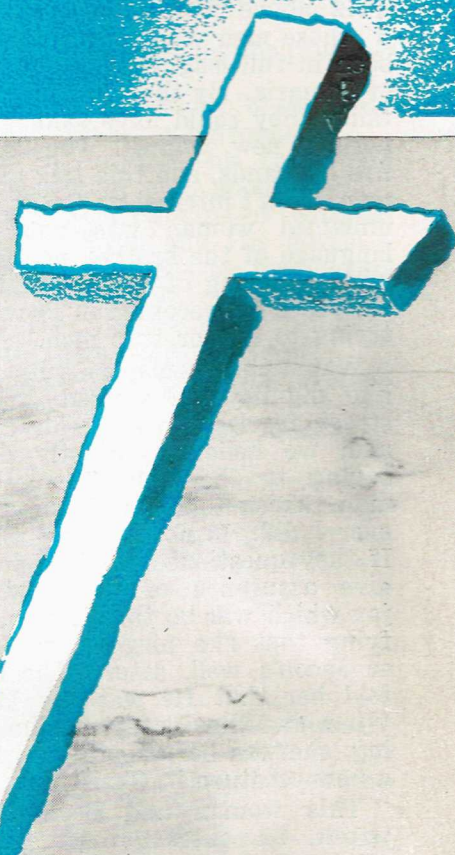
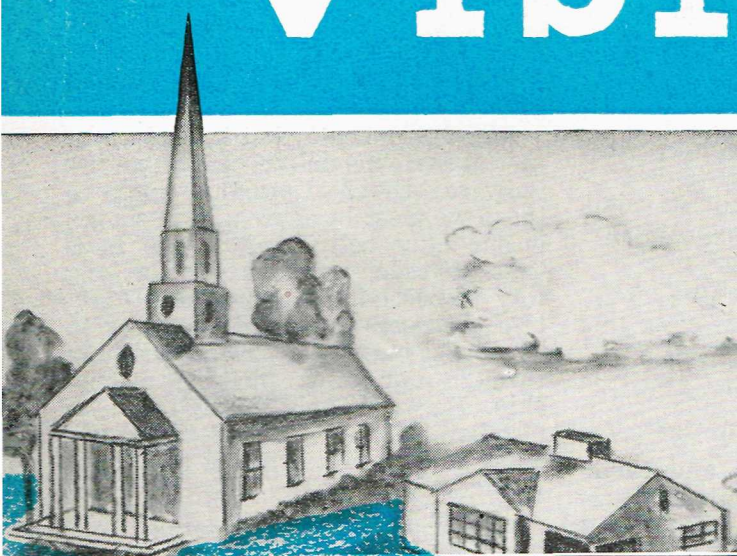
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Evangelical Visitor

July 5, 1954
Vol. LXVII No. 14



SIDE-STEPPING THE QUESTION



VOICE OF THE BRETHREN IN CHRIST CHURCH

"Come, See A Man"

W. O. Winger

THE above words were spoken to those men who very recently had been in full league with a prostitute of Samaria. By their low moral mentality they could have said, "This is nothing new, woman. You have had five husbands, and this talk of a new man doesn't interest us." But no, this unnamed woman was not talking language of the brothel, nor was she with flattering of her lips and impudent face (as recorded in Proverbs 7) trying to win or trap men.

Watch this woman as with Christlike dignity she walked down the street, fearlessly with godly courage, and, we believe, modestly dressed, saying to the men, "Come, see a man, which told me all things that ever I did. Is not this the Christ?" If they questioned further she could give assurance of her new found joy which was so thrilling and satisfying that she forgot her waterpot at Jacob's well, after "The Christ" told her that He was the Messiah. When she thus accepted Him believing, she was born-again, and became a new creature in Christ Jesus.

This woman had been a moral wreck, an outcast even from Samaria's society, and was no doubt so despised that no one would accompany her to the well, which was rather unusual. Or did she choose to go alone in order to look for another man? Whatever the purpose she found a man from whom no doubt she would have run were it not for her soul hunger and thirst for the living water without which no one can be satisfied. Yes, she met the Man who so plainly pointed out her sins that she could not dodge the issue, and did she not repentingly cry out, "God be merciful to me a sinner"? Believing, she received the full joy of salvation, then transgressors were taught God's way, and sinners were converted unto Him.

Why is it that this woman was so potent, and we so impotent today? Many believed on Jesus through her efforts, for she was cleansed and filled with the joy of the Lord. This Samaritan woman went about doing good. Do not too many of us lack joy, zeal and power, and just go about? Let us pray God to cleanse and fill us, till our lives in every place shall say, "Come, see a Man."

A Missionary's Equipment

A life yielded to God controlled by His Spirit.
A restful trust in God for the supply of all needs.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men and adaptability toward circumstances.
Zeal in service and steadfastness in discouragement.
Love for communion with God and for the study of His Word.
Some experience and blessing in the Lord's work at home.
A healthy body and a vigorous mind.

—J. Hudson Taylor

The Body of Christ

Mont Hurst

IT IS thought-provoking and thrilling when the Christian constantly realizes that he is a member of the body of Christ. And it is proved when we strive to serve Him to the best of our capacity. Our hands are the only ones Jesus has on earth. Our feet are His if we are truly the sons of God and brothers of Christ! When He is in us and we are in Him, our hands, feet, mouth, eyes, minds and hearts will be at work in the Lord's vineyard here on earth. A spirit of service, an ability to win friends for Him, and a firm determination to be His witnesses are the important parts of the make-up of a real Christian. The knack of making friends is an important phase of service. As opportunities rise we must be on the alert to take advantage of them. We must be friendly in a sane and practical way with visitors and strangers who come to our churches.

From the pulpit to the pew there must be a united force that makes the Christian way something to be desired by others. One visitor in a church where the atmosphere was cold and the service lacking in spiritual power and attractiveness said, "I wish that pastor would preach on recognizing our friends on earth. I've often attended his church, but don't remember having been greeted by anyone save the ushers at any time I've been there!" Visitors naturally expect ushers to greet them. But it is the greeting from the members of the congregation that makes the impression of that church and its people. And it has a lot to do with the opinion of those who are not inside the fold and who are rather skeptical of the Christian way.

Shall we expect to be in Heaven some day and walk among strangers? It couldn't be Heaven that way! Do we partake of communion and never meet the one next to us in the service? There is nothing to compare with the genuine, warm handclasp, a smile of friendliness, and a sincerity that is manifest in such a way as to make the joys of salvation evident. Christ is the Friend of all and if we would be Christlike we will learn the art of making friends and winning them for Him.

Will Rogers said that he had never met a man he didn't like. Can we truly say that? Does that apply to those we meet in church, in business, in our daily activities? If we have that attitude, we have gone a long way in becoming the true and effective witnesses our Lord wants us to be. Christ must be a Friend to others through our own spirit of friendship. He works only through us. As members of the Body of Christ we must be like Him in being about our Father's business!

Many people will go through—
BUT. Don't "but" too long or you will get a sorehead.

Evangelical Visitor

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Evangelical Visitor

God Didn't Have a Chance

An Illinois businessman took a dollar bill and pinned a piece of paper to it, asking everyone who spent the money to write down what it was for, and send it back into circulation for two weeks. At the end of the time it came back with the following story:

It was spent five time for salary.

It was spent five times for tobacco.

It was spent five times for cigarettes.

It was spent three times for candy.

It was spent twice for clothing.

It was spent three times for meals.

It was spent once for automobile parts.

It was spent once for groceries.

It was spent once for laundry.

It was spent once for toothpaste.

God didn't have a chance!

—*The War Cry*

The Things Worth While

"Your loss was great," they said to him,

But he looked up with a smile;
"It was only my money I lost," he said,

"I still have the things worth while.

"I've friends and health and wife and home,

And God's approving smile.

I lost my gold, but what of that?

I still have the things worth while."

The one who has friends and health and home

And God's approving smile

May seem to be poor, but in fact he is rich;

He still has the things worth while.

—*Arthur Bryan in God's Revivalist*

How to Express Christianity

In the home—by love and unselfishness.

In business—by honesty and diligence.

In society—by purity, courtesy, and humility.

Toward the unfortunate—by sympathy and mercy.

Toward the weak—by helpfulness and patience.

Toward the wicked—by overcoming evil, without compromise.

Toward the strong—by trust and co-operation with good.

Toward non-Christians—by witnessing to Christ and His gospel.

Toward the penitent—by forgiveness and restoration.

Toward the fortunate—by rejoicing with them without envy.

Toward God—by reverence, love and obedience.

—*Fellowship Monthly*

. . . HOW SPIRITUAL IS TV? . . .

Mel Larson

THIS TEST is not intended to snipe at television viewers. Its basis is simply this: We as Christians must decide, regarding every new invention, whether our use of it will increase or decrease our devotion to Christ.

We must realize also that devotion to Christ cannot be measured by doing this or not doing that.

But what we do and what we do not do, often are sign posts of how we are in our mind and heart.

Now, if you have television in your home, go on with the test. Check the answers honestly. You'll find your score at the end.

1. I have watched programs in my home which I would not go into a building outside of my home to watch. ☐ Yes. ☐ No.

2. After my children have gone to bed, I have watched programs I would not like to have them know I had seen. ☐ Yes. ☐ No.

3. I have scheduled committee or other meetings at church on certain nights that would not conflict with my favorite TV programs. ☐ Yes. ☐ No.

4. TV programs have decreased my attendance at the midweek prayer service or other meetings of our church. ☐ Yes. ☐ No.

5. Time spent in our family de-

votions has remained equal to or above that prior to our having TV. ☐ Yes. ☐ No.

6. I have taken on added responsibility at our church since we obtained our TV set. ☐ Yes. ☐ No.

7. My children tend to talk more about people they see on TV than of what they might have received in Sunday School or church. ☐ Yes. ☐ No.

8. My reading of the Bible, Christian books and Christian magazines has suffered through time spent watching TV. ☐ Yes. ☐ No.

9. Purchase of our TV set and meeting the payments on it has forced me to cut down on my giving to the church or other religious causes. ☐ Yes. ☐ No.

10. I have resented people paying us visits while favorite programs were on and we could not watch them. ☐ Yes. ☐ No.

11. I have contributed financially and through prayer to keep religious programs on TV. ☐ Yes. ☐ No.

12. I have caught myself thinking of TV programs or characters while listening to a sermon. ☐ Yes. ☐ No.

13. The beer and cigarette commercials have created problems in our home as regards our children. ☐ Yes. ☐ No.

14. Certain programs have so in-

trigued me that I have postponed—sometimes for weeks—work in our home that I know I should have completed. ☐ Yes. ☐ No.

15. All things considered — time, money, church attendance, burden for the unsaved, missionary giving, etc. — I feel that my growth as a Christian or my service to Christ has been benefited by our having television in our home. ☐ Yes. ☐ No.

Answers: Questions, 1, 2, 3, 4, 7, 8, 9, 10, 12, 13, and 14 should have been checked No; questions 5, 6, 11 and 15 should have been checked Yes.

For each correct answer you deserve six points. If question 15 was one of those you answered properly, give yourself an additional ten points. Here's how you rate:

90-100—That antenna fits you like a halo.

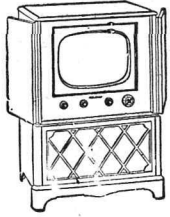
80-90—Take this test again next month and see which way you're heading.

70-80—Your picture is sliding out of focus.

50-70—You need will power. But a padlock on the door of your TV set would help.

Under 50—Sell that TV set and don't quibble about the price.

—Used by permission of *Christian Life Magazine*



The Christian and

TV

Rev. Jacob J. Toews

TELEVISION is now in more than ten million American homes and reaches almost one-third of the population of the United States. In 1950 the people spent one and one-half billion dollars for television sets in our nation. It has been predicted that by 1954 there will be more than 500 television stations and more than 34 million receiving sets.

Television in itself is one of the later and very unique inventions and brings both blessings and curses, depending on how man is going to use it. Many good things have been said in favor of television: for instance, "Television will keep the family at home." A rather authentic survey showed that in homes where television has been used for more than two years, baseball attendance went down 36.7 percent; football—40 percent; wrestling and boxing matches—44.7 percent; and movie attendance for adults—72 percent. An extensive survey showed that the average viewer spent three hours and 24 minutes before the video set on a typical day. In a survey of college students it was learned that 27 hours per week were spent in looking at television.

The next good thing said in favor of television is that it gives more free time for mother because the children spend so much time watching the programs, and television is an escape for the loneliness of old age. One thing is certain: television is here to stay. There is no use to fight it. There are many other things in this world which are here to stay, but as Christians we accept them only as they will help us live a life pleasing to God.

Over against the good things that can be said of television, we must also chalk up some on the other side. Even though there may be a drop of 72 per cent in movie going; with

television the movie comes into the home. During the past many church people have taken a firm stand against Hollywood-produced films, and rightly so. The fact that such films can now be seen in the front room of the home does not change their influence.

Since television gives the mother more free time because the children will be spending time in viewing television, one must caution of the danger of turning ones children over to a baby-sitter whose influence may not always be wholesome. If our children feed upon a diet of films, excitement and crime, we can expect nothing less than a future generation of criminals. In Los Angeles a couple left their two sons, aged 15 and 10, to the care of the family television set while they went out to dine. The boys were watching a western movie. As the blazing gun sent the blood surging in their veins, the older one went to his bedroom, took a gun from beneath the mattress and demonstrated to his brother what kind of guns they were using out west; and in so doing, tripped the fire chamber and shot his brother in the head. The little one writhed and moaned. He then picked up the gun and with mixed feelings of mercy and cowboy courage, fired a second shot into the head of his younger brother, killing him. He later on testified that he had acted according to the teachings received from movies he had seen on television.

I have no desire to major on the negative, and we as Christians are not commanded to withdraw ourselves from the evil of this world. Before parents can invest several hundred dollars in a television set, it is well to ask whether there is enough good in television to justify the expense. The decision to pur-

chase a television set may be made in a moment, but such a decision may have eternal consequences, for the power of the eye is tremendous.

The question of putting Christian programs on television is one that many ask, but the main difficulty is the tremendous expense. "Youth on the March" sponsored by Percy Crawford, costs \$5,000 a week, and some programs have cost as much as \$20,000 after all bills are in. Advertisers have paid as much as \$25,000 to \$50,000 for single broadcasts. So, it remains a desirable adventure beyond the reach of those who would like to utilize it.

1. *The Power of a Look unto Evil:*

EVE: How did sin come into the world? The eye played a great part in it. We read in Genesis 3:6, "And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat." The temptation was there before, but somehow she was able to resist it until the reality stood before her eyes. Youth is surrounded with temptations which may be hard to resist. There are many who are able to resist until they see, and then their resistance breaks, and they fall.

ACHAN: One of the soldiers in the army of Israel could resist taking anything of the spoil until he testified, "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them. . . ." (Joshua 7:21a) It was the seeing of the glittering things that caused his downfall. When he saw, he took.

SAMSON: From the physical standpoint, Samson was the strongest man in the Bible, but one woman caused his downfall. And how did he get tied up with that Philistine woman? It says in Judges 14:1, "And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. . . for she pleaseth me well," or in Luther's translation, "She pleases mine eyes." That is what caused his fall. The man who could conquer the armies of the Philistines, the man who knew no foe for whom he was not a match, fell because of the power of what his eyes had seen.

DAVID: What was the fall of David, a man so noble that he is called, "A man after the heart of God." Read of it in II Samuel 11:2, "And it came to pass in an evening-tide, that David arose off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon." His eyes led him to his fall. And, mark you, the warning of Christ according to Matthew 5:28, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

LOT'S WIFE: What is it that changed Lot's wife to a pillar of salt. Genesis 19:17 says, "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain . . ." And in verse 26 we read, "But his wife looked back from behind him, and she became a pillar of salt."

Advertising on television is tremendously powerful because of the power of what the eye sees. Proverbs 23:31 and on, says "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." How often some of these otherwise harmless sports are on the screen together with the glittering wine, and God's word advises fathers and mothers who have sons and daughters, "Look not upon the wine." This look upon the wine has the potential of enticing them to drink, and then comes the bite of the serpent and the sting of the adder.

2. The Power of a Look unto Good:

THE LOOK OF SALVATION: Notice the invitation of God as given in Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." There was life for a look to the crucified One. It is when people take their eyes from the things of this world and look unto Him that salvation comes. Jesus compares this act to the experiences of the Israelites in the wilderness where poisonous serpents were all around them. Then God told Moses to lift up the brazen serpent with the instructions, "It shall come to pass that every one that is bitten, when he looketh upon it, shall live . . . and it came to pass, that if a serpent had bitten any man, when

he beheld the serpent of brass, he lived."

A LOOK FOR COURAGE. Hebrews 12:2 advises us when we suffer discouragements and hardships, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." What a look to Jesus can do to our courage and to our strength! It reinvigorates with new zeal for our Lord!

THE LOOK THAT LIFTS BURDENS: We read in Psalm 34:5, "They looked unto him and were lightened . . ." The power of a look is so great that it can lift burdens from our hearts. Many who bear burdens need this look. They need to come before a television set of a different making than those made by man and look unto Christ and cast all their cares upon Him, "For he careth for you."

THE LOOK FOR A PURPOSE OF LIFE AND LABOR IN THE KINGDOM OF GOD. Note John 4:35, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." This look for the need of God's kingdom inspires us to go to work.

THE LOOK FOR A BRIGHT FUTURE: Abraham, while he walked through this earthly pilgrimage, had his eyes fixed on something that

helped him through all the trials of earthly pilgrimage, "for he looked for a city which hath foundations, whose builder and maker is God." (Hebrews 11:10) What do we have our eyes fixed upon? What are we looking at? Abraham had his eyes fixed on heaven. How often are we of those who look on the things of this world and fail to see the glories that are ahead.

THE FATALITY OF A BACKWARD LOOK: Jesus says in Luke 9:62, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." If you are a Christian who is laboring for Him, yet you always have your eyes on the things of this world, God says you are not worthy of the Kingdom of God.

On the other hand we read in II Corinthians 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." That is the power of a look. You can tell the Christian who looks much at Christ because he is so much like Him. The culminating effect of this look at Christ will make us completely like Him, for we read in I John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

In the light of the power of a look the entrance of television into Christian circles brings us to the point of decision whether we will do like Daniel did; who, surrounded with the corruption of Babylon, "purposed in his heart that he would not defile himself . . ." It is this determination that must govern the Christian's use of television. This principle is applicable also to other areas of life. It applies in the choice of reading material, amusements, and the company one keeps. A Christian must come to the determination not to defile himself.

If the Christian wants to use television, he must exercise with greatest determination the highest degree of selectivity. He will have to select those programs which do not defile his heart nor lead him into temptation.

May I challenge you to a determination to look at the things that are pure, "whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise," look on these things and it will be well with your soul.

—Christian Leader

A Busy Business Man's Prayer

Frances R. Longino

*Take my wife and let her be
Consecrated, Lord, to Thee.
Take her moments and her days;
Leave me mine for my own ways.*

*Take my weekly offering
That so grudgingly I bring
Yet report as 10 per cent
So that more will be exempt.*

*Take my voice and let me pray
Sundays—maybe twice that day;
Otherwise, O Lord, my mother
Handles prayers for me and others.*

*Take my children, show them how
Respect is due me here and now;
Make them do just what I say;
Not to follow in my way.*

*Finally, Lord, at end of life
Make me faithful as my wife,
That together we may be
Ever, only, all for Thee!*

Moody and Sankey

Clinton N. Howard

I WAS a boy when I first heard Moody and Sankey in their campaign at Harrisburg, the capital of Pennsylvania. The first sermon I heard Moody preach was at a Sunday afternoon mass meeting for men, from the text, "Turn ye, turn ye, for why will ye die."

At that time I was a page in the legislature, earning more money than most men, which I felt entitled me to attend. The doors of the opera house at Third and Walnut suddenly opened, and the mass of waiting men swept me along with the human current. My seat was close to the door on the end of a row.

"Push It to the Wall"

At the conclusion of the service, big-bodied Moody stepped over the footlights, as agile as a boy, landing on the piano bench and floor, asking that none should retire until after the benediction from the rear of the house. As he swept doorward down the center aisle, he asked the men on the end of each row of seats a question. Moving from one side of the aisle to the other, he cried, "Push it to the wall—every man ask the next to him the question I have asked you, 'Are you a Christian?' Push it to the wall," he cried. And they pushed it 1,500 strong. The effect was electric. He was headed for my row. As he asked the question, he used his elbow to drive the question in. It was a shot under the arm. His brusque attitude seemed to mellow when he shot the same question to the twelve-year-old page of the legislature on the end of the seat. "Son," he asked, "are you a Christian?"

And I replied, "A child of the King!" It seemed to me that his punching power increased when he stuck his elbow into my ribs. "Why sit ye here all the day idle? Why are you not about the King's business?" he demanded. "What would'st thou have me to do?" I rejoined. Said Moody, "Get out into the foyer, where you will find a stack of Moody's sermons and Sankey's songs, and sell them as the men leave at twenty-five cents a copy." I stood on a chair as the throng pushed its way out, being short of stature, and shouted,

"Moody's sermons and Sankey's songs, one dollar per copy—both for fifty cents!" I did a land-office business, handing out the books as they dropped the half dollars into my hat. Nobody bought one for a dollar; they all took two for fifty cents!

Cried Moody as he reached the door, "Sankey! Look at our new auctioneer!" I ran out of books. I was engaged by Moody as their auctioneer and remained with the team through the revival at the Chicago Opera House. "One dollar per copy, both for fifty cents!"

Baiting the Gospel Hook

Among the incidents worth relating was the lightning-flash reply of Moody when interrupted or asked a question. Once an auditor called out, "How about the Second Coming?" Moody replied, "I have not got through with the First Coming yet. When are you coming? Now is the accepted time." Sankey would pick up the cue and start with, "Why do you wait, dear brother?" or "Lord, I'm coming home." Moody held no arguments with sinners or saints.

As Moody was returning after a night meeting on a crowded Madison street car as a straphanger, a rider asked who the big man was. Told he was Moody, the revivalist, the scoffer asked him a question, "Hey, Sky Pilot! How far is it from Chicago to heaven?" Quick as lightning, Moody answered, "One step, will you take it?" Pushing his way to the door, the man dropped from the rear platform into the street, followed by Moody, who reached the platform, funneled his hands, and shouted to the fleeing sinner, "One step from Chicago to heaven. One step! Will you take it?"

On the following night, Moody related the incident at the close of his sermon, and repeated, "One step—one step—one step, from Chicago to heaven. Who will be the first to take it tonight?" Out from the rear of the house came a man pushing his way to the platform, saying, "I'll take that step tonight!" It was the man who had asked the question of the "Sky Pilot" the night before!

A new book of Moody's sermons

has just been published by the Fleming H. Revell Company in New York City. I bought a copy for a gift to a young preacher. Opening the book, I found among the Moody sermons one titled "Heaven." That was the title of the book I sold at the Moody revival when I was a boy at Harrisburg! I have a copy of a Bible presented me when I left for home. On the flyleaf is inscribed "D. L. Moody" with the date.

Mr. Moody's last campaign was at Kansas City, Missouri. His next was to have been at Rochester, New York, where I then lived. The campaign was widely advertised. He died of a heart attack en route to Rochester from Kansas City. The last time I met Sankey was at Battle Creek Sanitarium, Michigan, where I had a speaking engagement at the time. I was walking down the long dining room at the sanitarium after the headwaiter, who drew out a chair at a table for six. I had scarcely been seated when Sankey, who was then a patient, cried, "Our auctioneer!" He embraced me. He joined Moody in heaven shortly thereafter.

—*Watchman-Examiner*

Nuggets from D. L. Moody

Justification, a change of state, a new standing before God.

Repentance, a change of mind, a new mind about God.

Regeneration, a change of nature, a new heart from God.

Conversion, a change of life, a new life for God.

Adoption, a change of family, a new relationship toward God.

Sanctification, a change of service, a separation unto God.

Glorification, a change of condition, at home with God.

Jesus only:

The light of Heaven is the face of Jesus.

The joy of Heaven is the presence of Jesus.

The melody of Heaven is the name of Jesus.

The harmony of Heaven is the praise of Jesus.

The theme of Heaven is the work of Jesus.

The employment of Heaven is the service of Jesus.

The fulness of Heaven is Jesus Himself.

The duration of Heaven is the eternity of Jesus.

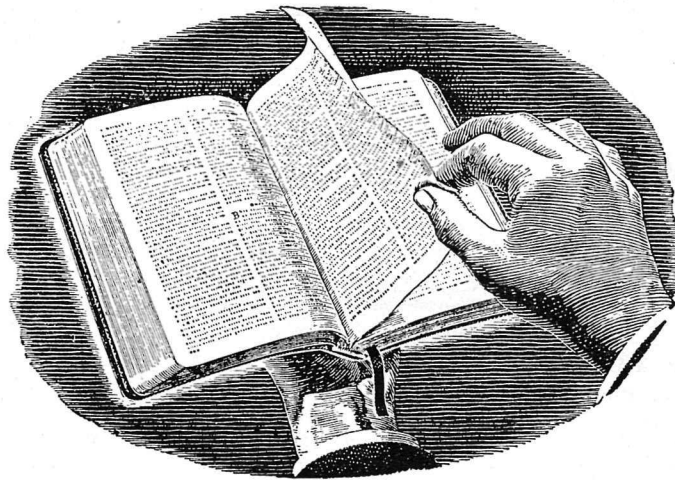
Sent by Mrs. Clyde Yoder.

ONE BOOK—Psalm 119:89. The Scriptures reveal God to us in Christ Jesus by the Spirit, that we know Him and live to make Him known to others. The Scriptures are, from beginning to end, written by the Spirit of God, and are profitable, that every man of God may by them be fitted for every good work. (II Timothy 3:15, 16) If we neglect, therefore, the study of any portion of Scripture, we are losing some spiritual profit, and are not fully equipped for the good works which God has prepared for us to walk in. We have but one Textbook, the Word of God which is forever settled in heaven; but one Teacher, the Holy Spirit, Who recorded all that is written therein, and Who dwells in the believer to guide him into all truth; and but one Person to contemplate, the Lord Jesus Christ, the Son of God, the Son of David, the Son of Abraham, Whose goings forth have been from of old, from everlasting, the Creator, the Redeemer, the coming King, in Whom dwelleth all the fullness of the Godhead bodily. The Spirit first reveals Him to the sinner as the only and all-sufficient Saviour, Who, by virtue of His finished work of atonement, His life, and death and resurrection, gives eternal redemption to each truly penitent sinner who receives Him. My dear reader, will you please turn to St. John 1:12, 13 and note how simple this is.

The Spirit then assures the sinner, thus believing on and receiving Christ, that he has become a child of God, that he has the forgiveness of all his sins, with the assurance that they will never be remembered against him, that his name is written in heaven, and that He Who has begun a good work in him will perform it until the day of Jesus Christ. When God forgives, He forgets. The writer can bear testimony to this as we have been walking in this forgiveness and forgetfulness for more than fifty-five years. Hallelujah to the Lamb.

Thus the penitent sinner becomes a child of God, an heir of God, a joint heir with Christ, and has no thought of turning back to the beggarly things of the world. The risen Christ, at God's right hand, has taken charge and He guides and directs.

To live out in daily life the restfulness of being on His heart, in His hand, at His feet, and between His shoulders, we must be willing to neither have our own will, nor way, nor pleasure, nor glory, but yield so utterly to Him Who is able to subdue all things unto Himself that He may in all things have His way in us. What a rich experience for us who



One Book, One Teacher One Person

Isaiah F. Bashore

were hell-bound, but have received Him that we can be assured that we are on His heart to be loved, in His hand to be kept, at His feet to be taught, and on His shoulder to be carried. My heart thrills to this truth. If we would like to, but feel that our inclinations are oft times selfish, we may find help from the story of the two cows that God controlled in spite of their inclinations. (I Samuel 6:7-12) Let go and let God. If we are willing to be made willing, as one has said, He will see to it. Let us only crown Him Lord of all here and now, and He will accept the living sacrifice and accomplish His pleasure in us to His glory and our great joy.

(John 6:38, 8:50; Romans 15:3; Philippians 3:20, 21; II Corinthians 4:11; Romans 12:1, 2) We ask that you please look up these Scriptures. As we sit here and write, we do not know of anything that will help us more to yield thus fully to Him than the possibility of being any day caught up to meet Him in the air. Every believer is a member of His body, and as soon as His body, the Church, is completed, we will be taken to meet Him ere the Great Tribulation shall begin. If we die while He tarries, we shall find ourselves absent from the body and present with the Lord; but if He comes while we live, then we shall be caught up without dying and be instantly like Him. Thus it seems then to me that whether for salvation, assurance, service or glory, the one thing that the Spirit would have us do is to "behold Him." He is alto-

gether lovely. The "One Book," the Bible, alone gives us this glorious picture of the home of the believer. And, thus, with the poet we say,

"This precious Book I'd rather own
Than all the golden gems
That e'er in monarch's coffers shone,
Or on his diadems.

"And were the sea a crysolite,
The earth a golden ball,
And gems were all the stars of night,
This Book were worth them all.

"Ah no, the soul ne'er found release
In glittering things of earth.
Gems dazzle not the eye of grief,
Gold cannot purchase health.

"But here a precious balm appears,
For all our human woes;
And they who seek this Book in tears,
Their tears shall cease to flow."

In John 14:6 we have a three-fold truth concerning this One Person. The writer suggests that you who read this article start searching for trinities of truth, and your One Book will take on a new meaning for you. He is the Way for the lost, the Truth for the ignorant, the Life for the dead; the Way that leads to the Truth that gives the Life. Without the Way there is no going, without the Truth no knowing, without the Life, no living.

In verse twenty of this same chapter we have the marvelous truth of position, "ye in me," and possession, "I in you." The same truth is given us in the fifteenth chapter, verse three. In this chapter we have the three-fold truth concerning fruit—

fruit and more fruit, (verse two) and much fruit (verse five).

This One Book, the Bible, is a
Blessed
Investment
Bringing
Life
Everlasting.

Whoever or whatever may fail or leave us, we can say, "Thou remainest," and in Him find such rest as cannot be found in this wide world apart from Him. (Matthew 11:28-30) We thank God this morning that there is a two-fold rest; one given, which many have, but, my dear reader, may you go on until you attain that found rest. Then your Christian life will be a joy and not a burden. Thus will the One Teacher, the Spirit, not only testify of Christ to us, but through us to others, even to the ends of the earth; for His love will constrain us either to go ourselves or to send others to all corners of the earth with such glad tidings, that so His Body may be completed and the Kingdom come.

As we are writing this article, we are sure that ere long we shall enjoy the truth of Revelation 19:9, the marriage supper of the Lamb, when we shall realize the seven new things—the new heaven, the new earth, the new peoples, the new Jerusalem, the new temple, the new light, the new paradise. Find them in chapters twenty-one and twenty-two of Reve-

lation. We are looking for that time when the Lamb shall feed and lead to living waters, and God shall wipe away all tears.

The Spirit invites all who hear to come and take the water of life freely. This life is called "eternal" because it was from the eternity which is past unto the eternity which is to come. It is the life of God revealed in Jesus Christ, Who is God. (John 1:4, 5:26) This life of God, which was revealed in Christ, is imparted in a new birth by the Holy Spirit, acting upon the Word of God, to every believer on the Lord Jesus Christ. (John 3:3-15) The life thus imparted is not a new life except in the sense of human possession; it is still "that which was from the beginning." But the recipient is a new creation. (II Corinthians 5:17, Galatians 6:14-15) The life of God which is in the believer is an *unsevered* part of the life which eternally was and eternally is, in Christ Jesus—one life in Him and in the believer; Vine and branches, Head and members. (Galatians 2:20, Colossians 1:27, 3:3, 4, I John 5:11, 12, I Corinthians 12:12-14) According to this last Scripture every believer is a member of the body of Christ, and, as such, has a definite ministry.

May the goodness of our Lord be the incentive to spur us on for more faithful service for Him till He calls us home. —*Elizabethtown, Pa.*

devoted to the will of God."

He gives four tests "by which you may know whether you have participated in that filling of the Holy Spirit which is characteristic of the pentecostal gift." In the same chapter he outlines five "conditions that must be fulfilled before you can exercise that faith and receive that supreme gift."

He gives "The Secret of Christ's Indwelling"; and "The Secret of Guidance." A chapter on "How to Bear Sorrow," I would recommend as good reading for anyone. His closing chapter is entitled "The Trivial Round, The Common Task." It closes with this paragraph: "There are fewer differences in our several lots than we are apt to think. Beneath the play of varying circumstances are the same yearnings, sorrows, disappointments, hopes and fears . . . But every life may become great, if lived for a great God, and beneath the sway of a great resolve."

Bring this book to your desk and you will be blessed.

—C.R.H.

With One Accord

In the book of Acts it is recorded that they "were all with one accord in one place," when the Spirit came upon them. He did not come to bring them into one accord; He came because they were already so. He comes to that company who have, through repentance and faith, brought their hearts into one accord.

And since the Holy Spirit can do His mighty works **ONLY** where unity exists, it becomes of utmost importance that every one who desires a revival do all in his power to bring about such a state.

—A. W. Tozer

When Thou Art Here

John W. May

*The toilsome road is easier, Lord,
When I feel Thy presence near.
The way I've trod has fewer loads
For Thy coming drives out fear.*

*The many irksome things of life
Are eased by Thy pure love,
Which floods its way into my soul;
A rich gift from above.*

*And grace to meet each trying day
Is mine when You appear.
Though dark the path that I must go
I know that Thou art here.*

Evangelical Visitor

" . . . Bring . . . the Books "

II Tim. 4:13

A BOOK that would be good for every pastor to have in his library to use for personal counseling, instruction in righteousness, and to hand to young Christians and those who are seeking a way out of confusion into the fulness of the blessing of the Lord upon their lives is, "Some Secrets of Christian Living" by F. B. Meyer. It is printed in England by Purnell and Sons, but may be purchased of Zondervan Publishing House, Grand Rapids, Mich.

Dr. Meyer was born in London in 1847. As a youth he conducted Sunday evening services in the dining room before the children were old enough to attend evening public worship. Thus he learned to preach quite young. He was a fast friend of D. L. Moody and introduced him to Great Britain. Leaving his pastorate after fifteen years, the world became his parish. At the age of eighty he

made his twelfth preaching tour of America, covering 15,000 miles and preaching almost every night. In 1929 his voice ceased to speak the gracious message of the Lord whom he had learned to love but he left forty books besides numerous tracts and articles on Christ and the way of Christian living, to go on preaching for him.

This book is just what its subject indicates. He starts with "The Lost Chord" and points out seven simple steps whereby the music may be set ringing in the soul again, and the believing soul may become "God's Poem." He suggests seven tests to use to locate "Where Am I Wrong?" One gem in this chapter is, "God does not hold us responsible for what we feel, but for what we will . . . Let us, therefore not live in the summer-house of emotion, but in the central citadel of the will, wholly yielded and

"Is It Nothing To You, All Ye That Pass By?"

Lamentations 1:12

*Do you dare to look at India through
the eyes of this young missionary?*

N. E. Rlwy., Saharsa Dist.
Saharsa Mission
India

Dear Visitor Friends:

I AM writing this morning as the last faint cries of a young wailing mother fade away. You can never feel the pathos of such mourning unless you have heard it hour after hour. You don't grow weary of it. It just tears at your very heart and makes you want to weep, except that weeping is to no avail.

This woman brought her baby boy—a child about as old as our little Barbara. He had been ill for about sixteen days and this morning he was gasping for each weak little breath. The Doctor said he had pneumonia and gave him penicillin. The baby was too ill to cry when he was given the needle. Less than an hour later he was dead. The poor woman folded him to her bosom in her filthy dirty sari, her long matted hair falling over her distorted tear-stained face—a picture of woe and hopelessness as she sat on our veranda steps and wept.

You ask, "Why didn't she bring him sooner?" I don't know, but here are a few ideas. I don't know how far these people came; some people walk fifteen or twenty miles in this blazing hot weather for treatment. How far would you walk with a sick baby when the temperature reaches 107 degrees by mid-day? There is so much disease and death that people don't seem to realize illness unless it is personally painful to them. The only means of communication is by word of mouth for the average villager and we have been here less than three months. Perhaps she didn't know about the Doctor. And finally the ignorance of the people is dreadfully appalling.

We are increasingly aware of a need for an efficient emergency ward.

* * * * *

Emergency? Yes! Death sits beside you here in this land of poverty. You can feel it. It snatches your patient away while you stand shaking your head and asking, "What could I do?" What could we do if we had adequate supplies and help? In this country, "tomorrow is not another

day." We must act within the hour. We must minister to soul and body this minute.

A more cheerful note. Another patient we have at this time is a little boy, a fine little Christian Santal boy from the Boarding School at Barjora—a complete orphan.

For about two years he has been ill with Kala-azar. This is a fatal tropical disease similar to Malaria and is carried by bed-bugs and mosquitoes. It causes almost unbelievable swelling of the abdomen and severe anemia if it isn't treated. Moonsey was so weak, his abdomen so big, and his appetite so poor that he just lay on his quilted mat bed day after day. He had no energy to play with other boys or to go to school. Yet he never complained or made demands on others.

When the Missionaries from Barjora brought Miss Book in for treatment, Moonsey came along. Every other day the Doctor gives him an intra-venous injection of medicine and he is getting big doses of vitamins and iron. He has been here two weeks. One of the widows cooks for him and four times a day he brings his cup to the door for milk, always grateful for a thick slice of bread to eat with it. His bony little legs and arms are filling out and his tummy is much smaller from the subsiding infection. All day he wanders around the Mission Compound watching the carpenters repair the house roof, the Doctor at the dispensary, the gardener irrigating the garden, or spends time playing with Lorene and Bruce.

Friday evening, I asked if he needs clean clothes; and George said that he gave him soap occasionally and he washes his own clothes, hanging them on the garden fence very carefully so they dry nice and smooth.

We are so happy for his progress and we surely thank the Lord for this precious young Christian life. Please pray with us that his recovery may be complete.

Out in our stable is a young man with tuberculosis. One of the widows is cooking for him and looking after his physical comfort. I can hear him coughing now. He is pretty bad off,

the doctor says. It will take a thousand rupees to treat him adequately. The father of four young children, he owns a small plot of land, two oxen, and a cow which gives milk. He thinks he can probably loan his cow for the rest of the summer to pay for treatment. But then, what will his little children have to drink?

* * * * *

What can we do? We can work from dawn till dusk administering treatment to sick souls and bodies, but we need medicine, and we need equipment. Have you ever been ill? Have you seen a baby meet death on the Doctor's very door step, because he could do nothing more than give a dose of medicine. Have you ever seen someone die for a drink of water, by vein, because it was too expensive? Has a loved one ever been tortured to eternity by tuberculosis, because the only price he could pay was the loan of a cow, and that at the expense of his children?

Patients are turned away from our dispensaries every day—people who need actual hospitalization, good surgical and medical care, and nursing care. Our staff is too small to take care of the demand, our equipment too limited. The people can't pay the price. Here a man, almost delirious with fever from an infected hand pleads with his wife, "eight annas, eight annas is the price." From the corner of her dirty worn sari, probably the only piece of clothing she owns, she opens a small packet of coins—seven annas. You only have to see the despair, the hopelessness of people like this to realize their poverty. A child mother brings her baby with ugly big ulcers on its leg. She shows you one anna, about one and one third cent, and pleads for a dressing for her baby. What do we do? What would our compassionate Lord have done?

When you go to sleep tonight please say a prayer that our neighbors here may rest comfortably on their earthen beds. *When you eat your meals please pray that our neighbors may at least feel satisfied on their unbalanced daily diets of grain and thick sour milk. When you or a loved one needs medical care, then please remember our neighbors here, and pray that God in His mercy may pour His healing balm freely over the land of India. Please pray to God who has blessed you with such prosperity and abundance, that He may also bless you with compassion and generosity to help these Indian people to pay the price.*

Yours, in the Master's service,
Mrs. George E. Paulus, Jr.

How Long Should a Missionary Convention Be?

THE annual missionary convention, usually held for a week, can never be successful unless it is preceded by fifty-one weeks of hard work. The entire program of a missionary church must be geared to the missionary project.

***PREACHING:** The hearts of the members should be carefully prepared by spiritual preaching on the reason for reaching men for Christ. The burden of a lost world should be laid upon the entire congregation.

***PREEMINENCE:** There should never be a meeting in the church calendar that does not give some place to missions. The church bulletin should be a sounding board for the program, and weekly, or at least monthly, the congregation should receive a report on the giving toward the yearly pledge.

***PERSONALIZED GIVING:** Each church should have a personal interest in the missionaries. God never blesses statistics or maps; but He does bless the men and women we send to the field.

***PRAYER:** There should be special prayer meetings, weekly periods of fasting and prayer in which the main emphasis should be the missionary program and the coming convention. Each part of the program should be bathed in prayer months in advance.

***PROGRAM:** Speakers for the convention should be chosen not for their oratory or popular appeal but because of their love for the unevangelized masses. The missionary convention is the week when missions must be preached, emphasized in all services.

***POSITIVE FAITH:** We can trust God to supply our needs at home if we daringly teach our people to give the greater portion of their money to reach the heathen. No church has ever suffered because of sincere consecration to the cause of missions. Positive faith must be exercised.

***PURE MOTIVES:** The missionary convention must be held with but one motive in mind. That motive is not competition among churches, not the destitute condition of the heathen, not even their lost condition apart from Christ. The lasting, worthy motive is obedience to the Holy Spirit who tells us that He is not willing that any should

perish, and that we should therefore go into all the world with the gospel.

Let's make our missionary convention fifty-two weeks long.

—*The Christian and Missionary Alliance.*

The gospel of broken hearts demands the ministry of bleeding hearts.

The greatest blessing in all the world is to have something about you that can heal a broken heart and lift a fallen soul.

Doings of a Missionary Doctor

In answer to a request for some news about the Mtshabezi Hospital, Doctor Thuma let us glean from a letter dated May 28. Thanks!

IT HARDLY seems possible that it is over three years since we left the States to come to Rhodesia . . . As you might expect, there have been changes around the Mtshabezi Hospital in those three years: new buildings have been built; the hospital herd of cattle now numbers thirty-six; contours have been constructed to prevent erosion and hold the rain water from running away; another small dam has been built; a line fence has been put in between the Mission and the Native Reserve; flower beds have been laid out and planted; and over thirty citrus trees have been planted in the hospital area. These, plus many other things, have been done to maintain the hospital unit.

In the medical work, each year has shown an increase of 20 to 30% over the preceeding year in every department. Besides the work at Mtshabezi, clinics have been enlarged at both Matopo and Wanezi Missions and are under the supervision of the hospital.

Dr. Virginia Kauffman arrived out here about four months ago and now the latest news is that she will be placed at Mtshabezi Hospital and after we return from our holiday, we will go to Macha Mission to build up the medical work there . . . I guess, in the minds of the Executive Board on the field, my three years on the field has qualified me as a builder and bricklayer—which experience Virginia did not have. (I like this cheerful view from a missionary doctor! K.) It will likely be October 1 before we get settled in Northern Rhodesia.

And now, a little news about their short furlough.

. . . When we started planning for holiday, we took such places as Mozambique, Zanzibar, Dar es Salaam and Mombasa into consideration—as I had had boyhood dreams of some day seeing those places—

and now we have round trip tickets that include those places as well as such places in the Union, as Pretoria the Capitol city; Johannesburg—center of the goldfields; and Durban, where they are holding a sort of Century of Progress Exposition which I think will prove interesting. This trail to the South will interest the older missionaries.

On May 18, Virginia and Martha Lady took us to Stanmore Siding, which is about twelve miles from Mtshabezi over across the Lumene River. There we got on the Royal Mail service bus that comes from Bulawayo to Beitbridge twice a week. This bus has space for nine European passengers and many natives. It looked like a thirty-year old Greyhound adapted for travel in Africa and rode like a freight car off the tracks. The driver rode in a little compartment alongside the engine and we all rode in a compartment behind him. Behind us was the compartment for the mail bags and our luggage—and the back half of the bus was for Africans, their luggage, blankets, boxes, and bicycles being piled high on top of the bus . . .

Meryl and Philip, being normal little boys had many questions which helped to pass the time. Below West Nicholson, the bus driver saw a giraffe alongside the road in the bush so he stopped the bus and we all got out to see the animal. Giraffes are protected animals and so are quite tame. There he was, standing in a little clearing eating from a thorny acacia tree almost unconcerned about us watching him. I got a good picture of him from about 75 feet; if I had got any closer, I couldn't have got the whole giraffe on the picture! He walked slowly away, but then came back nearer the bus as we all crawled on.

The South African Railway line turns around in Beitbridge and leads south again into the Union. We stayed overnight in the hotel in Beitbridge and the next morning left by train, with only three other European passengers in our coach. In the Native cars, things were pretty full as the lure of the big city, Johannesburg, is very strong. We soon crossed the "grey green, greasy" Limpopo River lined by yellow fever trees, looking just as Kipling had described it in his "Just So Stories." Just across the River, the Customs and Immigration men for South Africa came on the train and the train waited until they finished with everybody . . . When the inspector signed and stamped our passport, Meryl quickly asked him, "Why are you scribbling in our passport?" The man said, "That is the way I always write my name." Then he asked Meryl what song he had been humming, but Meryl wouldn't tell him. He did influence the man, though, because as he went on to the next compartment, he was also humming, "Jesus Loves Me, This I Know."

The train was no relative of the express as it took twenty hours to cover the 283 miles into Pretoria. Then, too, the train stopped many times to pick up a few cans of cream and, at other times, it stopped for no apparent reason. In Peitersberg, it stopped for two hours while we ate our supper. At many of the little stations along the way, tea could be purchased, along with cookies and such . . . I have been forced at last to drink tea!

Here in Pretoria, we are staying at a missionary rest home and seeing the city in easy stages. The zoo, the Mint, the huge Vortrekker Monument, the government buildings, with their beautiful surrounding gardens, and the Baptist Church are great points of interest to us.

—Alvan Thuma

Evangelical Visitor

First Impressions of Africa and Missions

Pauline Frey

(Sailed in 1953 with Gladys Lehman and Miriam Heise)

A worthwhile though short, stay in London, a visit to the M.C.C. Center at Amsterdam, a midnight, moonlight tour of Las Palmas (of the Canary Islands) where our ship docked for several hours, a stop at Lobita Bay, where I was able to get some candles for Gladys' birthday cake (made by the ship's chief baker) and where we had our first views and impressions of Africa: many Africans sitting in a line along the docks waiting for a job; seeing the crew load and unload cargo and passengers at Walvis Bay—these were part of our journey to Africa.

Then, as we arrived at Cape Town, the beautiful scene of Table Mountain! We were thrilled with the thought of helping to spread the Gospel in this beautiful country where so many people live without Christ.

First impressions—of beauty of country and of Gospel need—deepened as we travelled northward by train from Cape Town to Bulawayo. Truly, God meant that the people here should know about Christ Jesus, too, for He had placed them in a country full of unusual scenic beauty. We wondered how near they were to a mission and whether they had heard about Christ.

Bulawayo! We could not help but be impressed by the eagerness with which the missionaries on the field received new missionaries. But it was not only us they were so hospitable to; from dawn to twilight, the hostess of each house had to be ready to entertain strangers: policemen, school inspectors, government officials, neighbors, or co-workers, as they stopped by to greet on their business journey. **Mission work was more than having church services or village visitation; it was all that would be included in a daily schedule at home and much more besides.**

I had the great opportunity of visiting all the mission stations in Southern Rhodesia before going to Northern Rhodesia to work at Macha. Each station differed from all the others. One could sense the hard work and planning which had been done both by former and present missionaries to make the grounds so beautiful and tidy. As I began to realize the vastness of the area covered by our missionaries here in Africa, I could not help but contrast this with our situation at home. I was challenged anew to pray that the young people will get a vision of the needs of the world, instead of working selfishly all their lives.

Upon our arrival here in Northern Rhodesia, we were given a hearty welcome. During our dinner hour the first evening, the girls came to the veranda (porch) to sing to us. On our first Sunday of visiting villages, we were given a chicken as a gift for coming. As we neared the mission station, someone, seeing the missionaries with something in their hands, hurried to us and said, "May I help you?" This did not happen just because we were new. Even now, seeing me with a light load, a girl will turn around from the direction she is going to help me.

Other deep impressions: the Communion Service where we washed the African's feet; the huge crowd of people coming to

Sunday school seemingly from nowhere (the "bush" hides the villages); the temperature on Christmas Day—that of the hottest July day at home; the many ways in which the home folks remembered the missionaries at Christmas time; post coming only twice a week; forty miles—mostly "wash board" or corrugated road—to the nearest town; our daily schedule planned so full that we had to depend on someone else to do many little tasks for us (we were not sure how properly!); different English usages and pronunciations which we should use when living and teaching in English territory—and I leave the many other things I could mention for you to enjoy when you come to Africa!

My first few months in Africa have been the happiest of my life, because I know that God opened up the way and led me here. It is wonderful to work for Christ! Problems and disappointments? Yes, but we know that He will see us through.

As the fragrance of June lilies filled the auditorium at Roxbury, so warm Christian fellowship pervaded at the Missionary Institute and Retreat June 15-18. This "coming apart" of 140 missionaries was blessed by Spirit direction in the Bible study, prayer periods and discussion groups.

The opening get-acquainted fellowship and the warm closing message by Bro. Ginder became the bread for a "super-spiritual sandwich" which will take time to properly digest and utilize the resulting spiritual strength.

Sin became exceedingly sinful as drink effects were seen on a young man in the Pacific Garden Mission Film, **THE STREET**.

Brother Henry Hostetter gave guides on the church's need for spiritual counselling. Counselling can only serve its true purpose as we live close to God and then get next to the needs of our fellow men. Counselling can answer problems that preaching cannot. The lack of understanding counsellors has resulted in a marked loss of many potential assets for church membership.

A Bible teacher of twenty years experience, Bishop Jesse F. Lady, opened the Word of God in three stimulating Bible study periods: (1) How to make the Word of God precious; (2) A study of 1 Thessalonians (3) Book of Daniel. "One never graduates from Bible Study, you simply matriculate," was Brother Lady's reminder. The indispensable combination for any Christian worth his salt is "knowledge of God's Word on fire."

In his characteristic simplicity Brother Lady opened up the numerous nourishing nuggets of the model church and pastor at Thessalonica whose faith in God caused the church to grow and spread.

The Spirit of God burned in every heart around the breakfast tables as various men led the devotions. Brother Wesley Martin's meditation on being covered with the garments of salvation brought new inspiration. Each morning the leaders brought freshly

Continue to pray for your work in Africa. There is much to be done before we together meet Him in Glory.

From the Letter-Bag

Africa

New House! "We are enjoying our new house (They worked hard and well for it—in the midst of regular duties. K.) There is still work to be done, but it is quite comfortable. We don't feel so cramped anymore.

We are looking forward to our furlough this year. We will likely get booking in July, according to Cook's.

"John is in Form I at Milton Senior this year."

Lewis and Gladys Sider

Many little black fingers will learn regular stitching! "I've been . . . cutting out Outstation sewing things. Yesterday, I finished cutting out fifteen dozen little dresses—more than two bolts of haircord . . . I have callouses on my hand from the scissors. I still have knickers (the English word for it! K.) and dresses to do—about eleven dozen of each. More callouses!

Outstation Supt's Wife

Mission Worker's Retreat

filled and overflowing cups for our eager appetites.

For one hour each day group sessions were held. Bro. Burkholder led the one group in discussing the indigenous church. One problem is a needed transfusion of getting our community folks into our church and facing the fact new members are needed if our church is to grow.

In Brother Stump's absence Bro. Lady lead the discussion on the benefits of meditation. Joshua 1:8 became the springboard for the parts, benefits and hindrances of meditation. Great life results from great belief. New freshness of ideas result from ruminating on God's Word and thus draws us closer to Him.

After learning the need for relaxation, Bro. McBeth put new fuel on our fires of enthusiasm as he showed workable ways and ideas to tell others we want them to come to our church services. One necessary means of promotion is visitation. The Rupert Turmans in a skit showed one way of contacting a new family in true "you all—I reckon" southern style.

The Institute was an excellent atmosphere to further cultivate the "art of living together." Bro. Dale Ulery reminded us that unless we live with God and allow God to live with us, we cannot be at ease with others. This art of living together is not advanced by neglect but only when we individually apply ourselves.

Bro. Engle advocated conserving and developing the resources of our youth by providing adequate teaching and good examples of service. Don't be afraid of new methods but give our youth a chance to launch out in their own ideas. They will learn faster by trial and error than by suppression.

Each missionary left the Retreat challenged and boosted spiritually to renew and redouble efforts in their field of required service.

—Reported by Ida Rosenberger

CHURCH NEWS

Houghton Center

The Houghton Center Church was host to all the Houghton Mission members when the first Love Feast was held there May 15 and 16. Sixty-three communicants shared in the sacred service over which Bishop Gilmore had charge. Almost all of these were our own local members. Bishop Jacob Ginder and Bishop Henry Ginder were present for the afternoon and evening services and shared in the ministry of the Word.

After the dismissal of the Communion service Bro. H. Ginder showed pictures and spoke of the work in Japan and elsewhere. Despite the lateness of the hour almost all remained and felt well repaid.

The Sunday morning service was also held at the Houghton Center Church. Here our hearts were made to rejoice as six new people took church vows. They were: three young married women, saved in the spring revival, a father and young daughter, and the pastor's daughter. For every advanced step in eternal things we thank God.

Mowersville, Penna.

Bro. Isaac Kanode was our evangelist for our winter revival which was held in February. On the last Sunday morning Bro. Kanode conducted Decision Day exercises in the Sunday School. Fourteen children and young people gave their hearts to the Lord at this meeting. It was heart-warming to see them open their hearts to the Saviour.

Several of our Sunday school teachers received new inspiration and knowledge about Sunday school teaching. Bro. Paul Bert taught the course entitled, "A Guide to Pedagogy," which is a part of the Evangelical Teachers Training Course.

Bro. Nelson Wingert taught a singing school in our church for a few weeks until we decided to unite with another singing school in a nearby community.

On May 2 Bro. Walter Winger gave a missionary talk to the Sunday school and brought the morning and evening messages. He challenged us to live lives that would say, "Come, see a Man," as the Samaritan woman at the well said.

On May 16 Bro. Irvin Musser gave a benevolence talk to the Sunday school. He showed his pictures of the Messiah Home in the evening.

Bro. Lester Myers visited the Intermediate class upon invitation on May 30. The class was interested in knowing more about how science and the Bible correspond. Each one appreciated Bro. Myers' answers and discussion very much.

Our Bible School had an enrollment of 264 with a total offering of \$107 for Christmas bundles.

We give God the glory for His working in our congregation.

—H.B.

Hummelstown, Penna.

The Lord has had His hand upon the Hummelstown congregation in a very real way during the spring months and we do praise Him for the blessings He has permitted us to enjoy. Although no contest was launched as was done last spring, the Sunday school attendance greatly exceeded that of a year ago. Attendance at the Sunday evening services has been better and a real spirit of evangelism has been present.

Bro. Paul McBeth was with us for three evenings preceding Easter and brought us heart warming messages. He also told of

his trip to Cuba. The ladies quartette from Grantham was with us for one of these services. The Lord spoke to the heart of a young married lady who had been to our church only twice before, and she sought the Lord at the altar and received peace. Since then, she and her husband have attended every service possible and she has faithfully witnessed to her employer and to the other clerks in the store in which she works.



Peter Dyck to Speak

Bishop Peter Dyck, Moundridge, Kansas, will relate the "Vollendam Story" at the Pequea Church, Manor-Pequea District, Pennsylvania, on Friday evening, July 2 at 8 o'clock.

This is the account of the marvelous deliverance of a large group of Mennonite refugees from Berlin through the Russian Corridor to their new home in South America. Bishop Dyck related this experience at the Kansas General Conference in 1951 in what was one of the high points of that Conference.

Bishop Dyck is a minister and bishop in the General Conference Mennonite Church.

On Good Friday our congregation joined with Palmyra in commemorating the death and suffering of our Lord.

For Easter the Willing Workers class of older teen-agers baked cookies for the Messiah Children's Home and the "Servamus" class of younger teen-agers made fruit baskets for shut-ins.

On Mother's Day each mother was presented with a lily of the valley corsage. As a special treat, three of our elderly mothers in Israel were brought to church. Each of them gave their testimony and this was a real thrill to the hearts of young and old as they told of the goodness of God. One of these dear old saints is past 80 years old and the other two are in their late seventies.

Sr. Florence Hensel talked to us in our monthly Missionary Prayer circle on May 5. She gave us an interesting and challenging account of the school life and missionary activities in Africa.

On May 7 a number of our women fellowshipped with the women of the other local churches as they discussed "The Christian woman's place and responsibility in the community."

On May 27, our pastor, Arthur Musser gave the commencement address at the Hummelstown Eighth Grade Transfer exercises.

On May 30, Bibles were presented to five girls who had each memorized 250 Bible verses during a 12 week period. Two of these girls were only nine years old and the other three in their middle teens. We wish more of our young people would hide the Word of God in their heart, "For it is the power of God to every one that believeth."

—W.M.

Hur and Aaron

The other evening when passing a newsstand at which a brother was selling papers, I stopped for a bit of a chat. Another brother present was discussing a church in which the church-life and spirit were so beautiful. In addition to this particular one he spoke of others that he had attended, and particularly to the one to which both of us belong, commenting that it is not spiritual. While listening to him my thoughts carried me back to the days when my mind ran in the same channel, when I had similar complaints.

Let's examine the record, attempt to determine the reason for getting in such a state. First it is not the church, or the fault thereof. The trouble is due to the lack of prayer, lack of Bible reading. We come to the meeting, sit in some obscure corner, half asleep, never open our mouths to sing, and do substantially nothing toward assisting the church in extending its usefulness. We have the habit of commenting upon dry sermons and dry preachers. I know I had the habit myself.

We read in one of the battles of Israel in which Moses was standing on a mountain, and just so long as he lifted his hands to Heaven he won the battle, and when he let the hands down the enemy won. So Hur and Aaron propped his hands up and the war was won. Moses got tired holding up his hands, but with the assistance of Hur and Aaron he kept them high.

Hur and Aaron could have said, "Why doesn't Moses do something? Why does he let down his hands?" But no, they recognized his weakness and assisted him to be strong and keep hands elevated.

If we have a weak preacher whose message is of little meaning, should we lift his hands in prayer, so that his message would be elevating, or should we talk about it? If our church has a lack of the Holy Spirit, shall we run over to some other church which makes a lot of noise, or should we pray? Pray for the Holy Spirit to be poured out on us. No revival has ever come by gossip, back-biting, or running to other places of worship.

During World War I, our 29th Infantry Regiment, Second Division, lay in the trenches near the 9th Infantry Regiment, First Division. Suppose I did not like the 29th, do you think I could have gone over to the 9th? No, I had to stay where I was, and any child of God who is stationed in a certain place should stay there and fight the battle of the Lord there, and try to improve such situations as are improvable.

Oh brother, oh sister, there is power in prayer, and all things are possible to him who believeth!

What do you say, let us hold up the preachers' hands like Hur and Aaron held up those of Moses, and surely the victory is ours. God bless you.

Brother T. P. Egling,
Life Line Gospel Mission,
San Francisco 10, California

Evangelical Visitor

Special Notice

The Mission Boards in joint-session at General Conference agreed on the following recommendation. We are publishing it in the *Evangelical Visitor* for the benefit of prayer leaders throughout the Church. We are sure there are many who want to give whole-hearted support to this all important phase of the soul-saving ministry of the Church.

Whereas, many areas of the Brethren in Christ Church have cooperated with and have benefited by a Day of Fasting and Prayer each month as was declared by General Conference of 1953 (Minutes Article XXXV, Section 7, Page 93), and

Whereas, the Women's Missionary Prayer Circle last year accepted the responsibility of promoting this most worthy and important activity, and have indicated the need for more publicity for and their interest in a wholehearted promotion of a Day of Prayer and Fasting each month this year, and

Whereas, the need for continuing in prayer should be encouraged, we therefore,

Recommend the General Conference continue its emphasis on observing the first Wednesday of each month as a Day for Fasting and Prayer, and express its appreciation to the Women's Missionary Prayer Circle for its promotion.

Albert H. Engle, Secretary

BIRTHS

"Children are an heritage of the Lord."

BARR—To Fred and Doris (Keefer) Barr, Grantham, Penna., a daughter, Janette Elaine, May 31, 1954.

DIEHL—Mr. and Mrs. Leland Diehl of Shipensburg announce the birth of Gregory Edward on January 15.

HORN—Mr. and Mrs. Clifford Horn welcomed a daughter, Darlene Joan, into their home on May 8, 1954.

MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the *Evangelical Visitor*.

KEEFER - GINGRICH — Ethel Gingrich, daughter of Bro. and Sr. Lloyd Gingrich of Millintown, Pa. and Joseph Keefer, son of Bro. and Sr. Franklin Keefer of Millersburg, Pa., were united in marriage June 4, 1954, at the Cedar Grove Brethren in Christ Church. The candlelight ceremony was performed by Rev. Wilbur W. Benner, pastor of the bride. May the Lord bless this couple.

MELHORN - WOLFE — On the evening of June 4, 1954 at the Brethren in Christ Church, Manheim, Pa., Dorothy E. Wolfe, daughter of Bro. and Sr. Lloyd Wolfe, Manheim, Pa., and Charles I. Melhorn, son of Bro. and Sr. Wil-

liam Melhorn, York, Pa., were united in marriage. Bishop Henry A. Ginder, pastor of the bride, performed the ceremony.

RESSLER-CLICK—Amidst a large gathering of relatives and friends, the nuptial vows were exchanged between Glen S. Ressler and Charlotte R. Click in Beulah Chapel on June 19, 1954. Glen is the son of Mr. and Mrs. Landis Ressler of New Providence, Pa., and Charlotte is the daughter of Mr. and Mrs. Edward Click of S. Charleston, O. Participating in the marriage rites were the Rev. Owen H. Alderfer and Bishop Carl J. Ulery.

OBITUARIES

"Blessed are the dead which die in the Lord."

HEISEY—Mrs. Fannie E. Heisey, wife of Aaron H. Heisey, was born Jan. 28, 1868 and passed away June 7, 1954 at her home in Mt. Joy, Pa., aged 86 years, 4 months and 19 days. She was a daughter of the late Rev. Daniel N. and Annie E. Wolgemuth.

She was converted at the age of 18 years and united with the Brethren in Christ church of which she was a faithful member until death.

Bro. and Sr. Heisey celebrated their 61st wedding anniversary last Nov. 3, 1953.

Surviving are two sons and a daughter: Stephen W., Center Hall, Anna, wife of Paul Oberholtzer, Manheim, Pa., Warren W., Mt. Joy, Pa. She was preceded in death 29 years ago by a son Paul W. Also surviving are 10 grandchildren and 9 great-grandchildren. Two of the granddaughters Ethel and Mary Heisey are missionaries in Africa and a grandson, Wilmer Heisey, is superintendent of the Navajo mission work in New Mexico.

Three brothers and 2 sisters also survive: Joseph E. Wolgemuth of Lawn, Pa., Phares E. and Ezra E. Wolgemuth of Mt. Joy, Pa., Lizzie, wife of Noah Heisey, Mountville, Pa. and Elida Wolgemuth of Mt. Joy, Pa.

Funeral services were held Thursday, June 10, at the Cross Roads Brethren in Christ Church. Rev. Paul Z. Hess, Rev. Harry Brubaker and Bishop Benj. E. Thuma were the officiating ministers. Text: II Cor. 5:1 and Psalms 116:1-5. Interment in the Mt. Pleasant cemetery.

LESHER—Robert A. Leshner of Greencastle, Pa., son of Mrs. Stella Myers Leshner and the late Earl Leshner, was born Jan. 2, 1927 and died May 24, 1954 at the hospital after an illness of several months, aged 27 years, 4 months, and 22 days.

Robert was converted and united with the church at an early age, and lived a consistent Christian life, being useful in the church during his short stay on earth.

Survivors in addition to his mother include his wife, Edith Myer Leshner, a daughter, Elizabeth and twin daughters, Faye and Kaye, all at home; two brothers: James of Greencastle, Marvin of Findlay, Ohio; two sisters: Lois and Verna of Greencastle.

Funeral services were conducted May 28 at the Montgomery Brethren in Christ Church in charge of Bishop J. Lester Myers (Text Jer. 15:9). Interment in the cemetery adjoining the church.

LOGAN — Elva Viola Logan, daughter of John and Viola Robinson, was born May 2, 1895 in Oldcastle, Ontario, Canada, and passed to her eternal reward February 24, 1954, at the age of 58 years, 9 months, and 22 days.

On May 24, 1918 she was united in marriage to the late Wilfred Logan, who preceded her in death in 1948. To this union were born four children: Mrs. Wendell (Frances) Harmon of Upland, Calif.; Margery of Hamilton, Ont.; Wesley of Halifax, Nova Scotia; and Mrs. Ralph (Beatrice) Kenney of Shipman, Sask. She is also survived by seven grandchildren.

In 1932 while living at Central Butte, Sask., she was converted and in 1937 after having moved to the Meath Park area she united with the Brethren in Christ Church to which she was a faithful member until her death. Her testimonies and her simple Christian faith have been a blessing to the church at North Star Mission. She is greatly missed by the whole community.

OSBURN—Robert Tim, infant son of Bro. and Sister Robert Osburn of Duntroon, Ont., whose brief earthly journey consisted of only three weeks, was quietly laid to rest on May 15, 1954 in the Sixth Line Cemetery with a short service at the graveside conducted by Bishop E. J. Swalm. His fond parents with his brother and two sisters had already invested much affection in their loved one, but are happy to know he will complete his development in the eternal world.

ST. JOHNS—Eugene St. Johns of rural Breckenridge, Michigan was born August 16, 1879, in Jackson County, Michigan and passed from this life May 24, at the Smith Memorial Hospital at Alma at the age of 74 years.

Only in the summer tent meeting of 1951, held in this community, did Brother Eugene seek the Lord Jesus and find Him as his personal Savior.

Surviving are his wife, Minervy; two daughters and six sons.

Funeral services were held May 26, at the Whiting Chapel in Breckenridge at 2 P.M. with Rev. Jay E. Sisco officiating. Burial was in the Ridgeland cemetery.

WILSON—Donald Wayne, aged five months, son of Mr. and Mrs. Donald Wilson, Tillsonburg, Ontario, went to be with Jesus May 11, 1954. He was the victim of a tragic fire which burned the home of his grandmother, Sr. Violet Wilson, who was severely burned in a futile attempt to save him.

Funeral services were in charge of Rev. Basil Long, one of the Houghton Mission pastors.

Items from the News

New Haven, Conn., April 20—The first major study of the attitudes of parents toward children's television programs has revealed that the great majority of parents generally approve children's shows currently being offered on TV.

The study has been conducted under the supervision of the Yale Divinity School by the Communications Research Project of the National Council of Churches of Christ in the U. S. A.

The survey of 3,559 homes—a five per cent sample of the population of metropolitan New Haven—showed 69 per cent of parents generally favored children's TV programs as they are; 26 per cent generally disapproved of them, and five per cent favored some aspects of children's TV and opposed others, without apparent bias toward either side.

The greatest disapproval was registered by the best educated families and by white collar workers, only 54 per cent of whom approved of current programs, and by parents of children four through nine years old, one-third of whom were generally unfavorable toward the shows their children watch.

These findings on the controversial subject of children and television turned up as a part of a major survey into the entire use and effect of radio and TV in a metropolitan community.

The project for three years has quietly used 315-year old New Haven as a major test city because of its character as a diversified industrial and cultural area.

Details of the children's TV report were announced today by the Rev. Everett C. Parker, Director of the project for the National Council's Broadcasting and Film Commission and Yale Lecturer in Religious Radio and Television; the Rev. Liston Pope, Dean of the Yale Divinity School and Chairman of the project's Administrative Committee; and the Rev. David Barry, Director of the National Council's Central Department of Research and Survey in New York City.

The lengthy report, released simultaneously at Yale and at the National Council's New York City headquarters, showed:

1. Parents reported their children spent an average of 13 hours a week viewing the TV programs they watched regularly. Children also do random viewing. Time spent by children listening to radio programs, on the other hand, averaged no more than two hours per week.

2. Parents said their children spend about half their regular viewing time watching variety shows and another third of their time watching westerns. Only four per

cent of time was spent watching informational and instructional programs.

3. Parental attitudes toward present children's TV fare are conditioned by various cultural, socio-economic, age and religious factors, with higher-income, more highly educated parents providing the most criticism.

4. Howdy Doody was the most popular children's program, pulling 21.6 per cent of the 71,300 homes in New Haven as regular viewers. Next most popular was Hopalong Cassidy with 7.2 per cent, and Super Circus with 6.2 per cent.

5. A strongly recurrent criticism by parents was that there are too many westerns on TV for their children. Westerns constituted 79 per cent of the dramatic programs available for children, and six of the first 11 shows in popularity among the children were of this type. But no western, the report said, was able to garner more than one-third of the audience of the most popular program, leading to the conclusion that all westerns look pretty much the same to children.

6. Another frequent criticism among parents was that children's TV is restricted to extremely narrow formulas—westerns and variety shows—and that there are many untapped sources for interesting new programming, notably in the classics, fairy tales and the Bible, and in science and the general information field.

7. One-fourth of all objections voiced by parents were directed at excessive violence in children's shows.

8. Additional parental objections were raised over the conflict of programs with the supper hour and bedtime, the difficulties of supervision of viewing, and the "silliness" of much of the program content.

9. The greatest concern over possible ill effects on children was expressed by parents of children four through nine years. Thirty-four per cent of parents with children of these ages reacted unfavorably toward current programs.

The survey results will be published and distributed on a broad scale this week by "Information Service," a weekly publication of the National Council.

Director Parker said the Communications Research Project was concerned principally with adult use of television and no study of children's programs originally was contemplated.

The project was established late in 1951 to study the effect of current religious television, radio and motion pictures on audiences, and to develop experimental programs to suit audience tastes and needs.

The work has been largely financed by the National Council through its Broadcasting and Film Commission. Assisting grants for the completion of the studies have been made by the Carnegie Corporation and the Hazen Foundation.

"In our sampling of opinion in nearly 3,600 homes," said Mr. Parker, "we were building a massive body of facts and statistics which would be of service, both to the television industry and to the viewing public. Because the concern of the research centered in the development and the reinforcement of constructive character patterns, the question of the importance of the effects of TV on children became apparent early in the development of the research design."

The survey report's opening section, "The First Television Generation," reviews the current controversy among educators and broadcasters over the effects of TV on children.

It then states: "One interested person

Children Will Imitate

COMING BACK from a long stay in Europe, one often wonders. Newspapers scream at you. Radio dins. TV shows somebody being murdered before your eyes. War is imminent and everybody must do his duty. Atomic weapons and space and interplanetary travel stare at you from the comics. Cowboy outfits, tin daggers, spurt guns, toy tanks, handcuffs, all cop and gangster game equipment in toy shops.

Meanwhile educators and editors and public men are greatly puzzled and wonder where all this growing juvenile delinquency comes from. Nobody can understand why children should not play cop and thief with daggers and tin guns. And nobody can understand why juveniles should be delinquent. It is not the children's fault, they say. Modern psychology tells us we should try to reform them and make them good boys again. Shut them up in compounds with understanding grownups who are sweet and understand them, and they will become nice boys again. Amazing! You assume that children don't like to imitate what they admire in comics and on the screen.

(Lin Yutang in Chicago Sunday Tribune of Dec. 6, 1953.)

whose opinion has not been systematically solicited and reported is the child's parent. The study reported here attempts partially to fill this gap by reporting the attitudes of parents in one American city toward the television fare their children were consuming."

New Haven and four of its adjoining suburbs — West Haven, Hamden, North Haven, and East Haven — were surveyed by a staff of research assistants, statisticians, psychologists and sociologists totalling more than 35.

How did the project go about obtaining its sample?

August deB. Hollingshead, well-known Yale Professor of Sociology, had already constructed a five per cent random sample of all New Haven households and made this sample available to the project. Its actual size was 3,559 households and information was obtained from each of these homes by telephone and doorstep interviews.

There were minor children in 62.3 per cent of the homes in the sample.

"While only about four-fifths of all households have television sets," the report asserts, "virtually all of the families with children four years old and older reported that the children watched television regularly, at a neighbor's home if none was available in their own."

The report adds that project researchers found parental testimony as to children's viewing habits "needed to be taken with a grain of salt."

"Westerns undoubtedly bulk larger in children's viewing than the statistics would indicate," the report continues, "simply because there are so many westerns available that parents could not identify them by name."

"What is perhaps more important, the viewing of adult programs by children is undoubtedly larger than reported by parents, who were reluctant to report such viewing, especially in the evening after generally-accepted bedtime hours for elementary school children."

As a tip-off, the report says, children not only told interviewers they viewed adult evening shows, but could report their contents accurately.

"When to this," the report continues, "is added the amount of programming for adults in children's hours, it seems certain that children watch many more adult programs than was reported."

How about crime dramas, which have caused so much outspoken criticism in many quarters?

"Practically no parents," says the survey "reported that their children watched evening crime drama shows. Yet a considerable number were worried about their effects on the children!"

As to incidence of violence on the TV screens of New Haven, the report states that systematic monitoring during a specific period in 1952 found children's drama "by far the most violent program type, with about twice the frequency of violence as reported for adult crime drama."

Children's westerns averaged 17 violent episodes per hour. The most frequent means of violence used was a weapon, with physical assault running second.

As to program popularity, following Howdy Doody, Hopalong Cassidy and Super Circus, the next eight favorite programs and their percentages were:

The Lone Ranger 4.4; Roy Rogers 4.2; Gabby Hayes 4.1; Kukla, Fran and Ollie 3.9; Space Cadet 3.3; Cisco Kid 3.3; Rootie Kazootie 2.6; and Gene Autry 2.6.

Prof. Hollingshead's sample divided New Haven families into five classifications based on an "index of social class position" and computed from three factors: educational level, rated occupation, and place of residence.

"Critical judgments about children's TV programs," the report states, "were closely related to social class, and presumably involve such factors as level of education and optional resources for the employment of leisure time."

Parents in the upper three social classes, for example, were found to be less than half as well disposed toward the present programming as the lower two levels. On the other hand, satisfaction with present program structure, and requests for more of the same kind came most frequently from the two-thirds of all households found in the bottom two levels.

How does religion affect parental attitudes?

Metropolitan New Haven households, during the course of the study, were 53 per cent Roman Catholic, 25 per cent Protestant, nine per cent Jewish, and seven per cent mixed.

Television set ownership was found to be one-third more frequent in Roman Catholic households (83 per cent), Jewish (82 per cent), and mixed households (80 per cent), than in Protestant homes (62 per cent).

General parent attitudes by religious affiliation toward Children's TV shows were:

Roman Catholic, 80 per cent favorable, 20 per cent opposed; Protestant 59 per cent favorable, 41 per cent opposed; and Jewish 56 per cent favorable and 44 per cent opposed.

The report notes that "Catholic and Protestant parents volunteered some concern over the lack of religious programs for children, especially the parents in social classes three and four. Most suggestions were for more Bible stories and Bible dramatizations."

One statement in the closing paragraphs of the report may be significant.

"No parent," it says, "reported any imitation by children of 'desirable' traits depicted by TV characters."

The report, on the other hand, includes several comments by parents, such as the following:

"An older person knows crime does not pay, but children do not properly understand." And this one from an exasperated mother of two: "He drives the family crazy with this bang-bang! Bang-bang from Sunday morning until late Saturday night." A father said: "They do not influence a child in the right direction; kids imitate all the wrong things."

From the grass-roots in Kansas FAITH AND FREEDOM are on the march with the President's "home town" calling the nation to prayer.

President Dwight D. Eisenhower is aware of this movement and has expressed his approval and best wishes for its success.

FAITH AND FREEDOM DAY PROCLAMATION

Preamble "Blessed is the nation whose God

is the Lord."—Psalm 33:12

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36

Whereas the forces of evil in the world—persistent, vocal and aggressive—are bent on the destruction of our religious freedom as ordained of God and recognized, confirmed and protected by the Constitution of the United States, and...

Whereas these evil forces are zealously bent on undermining and destroying the foundations of our free and democratic institutions and way of life which owe their continued existence and effectiveness to the faith of our people in Almighty God, and...

Whereas it is imperative that America turn back to the "old paths" of her rich biblical and spiritual heritage and to the moral disciplines and stamina derived therefrom; and that she reaffirm the need of complete dependence upon God as her sovereign, holy and loving ruler, giver of past blessings and guarantor of justice and liberty for all, and...

Whereas only those who have obedient faith in God are assured of freedom and the abundant life; and only those nations will live and be free whose people have and proclaim this faith...

We Do Therefore designate and proclaim Monday, July 5, 1954, as FAITH AND FREEDOM DAY in Abilene, Kansas; and urge all people throughout the nation to give themselves, with us, to humble and penitent prayer and such other spiritual exercises and activities

before Almighty God as will reaffirm our faith in Him and in the principles of freedom which come from Him; and further urge as many as possible to assemble at Eisenhower Park in Abilene to participate in this great religious observance.

Finally we humbly confess our own sins and reaffirm our faith in God; and dedicate ourselves henceforth to uphold and proclaim this FAITH AND FREEDOM that all the world may become free under God.

Signed by the leaders and ministers of Abilene, Kansas.

Gov. Dewey Signs Bills Against Obscene Literature

ALBANY, N. Y. (RNS)—Three bills to tighten control over the distribution of obscene literature were signed into law here by Gov. Thomas E. Dewey.

Names Communism as Greatest Foe to Christ

CHICAGO (E/P) Dr. Harry M. Shuman of New York, president of the Christian and Missionary Alliance for the past 28 years, said in a farewell address that Communism is "a more implacable foe of Christianity than was the Roman Empire under the Caesars." He pointed out that the major part of central Asia has been closed to Christian missionary enterprise by Communist control of China, Mongolia, Manchuria and Tibet. The 75-year-old missions executive, who became the Alliance's fourth president in 1926, said that following his retirement he hopes to continue serving the denomination as minister-at-large.

Missions in America

Missions and Mission Pastors

Buffalo Mission: 25 Hawley St., Buffalo 13, N. Y. Telephone GRant 7706; Warren Sherman, Anna Mae Sherman

Chicago Mission: 6039 Halsted St., Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl Carlson, Avis Carlson, Alice Albright, Sara Brubaker, Grace Sider

Detroit (God's Love Mission), 1524 Third Street; Church, Myrtle St.; Residence—3986 Humboldt St., Detroit 8, Michigan; Telephone—Tyler 5-1470; Harry Hock, Catherine Hock, Erma Hoke, Virginia Engle

Harrisburg (Messiah Lighthouse Mission), 1175 Bailey St., Harrisburg, Pa.; Telephone—Harrisburg 2-6488; Joel Carlson, Faith Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb

Los Angeles, California: (Door of Hope Mission)—551½ N. Third Avenue, Upland, Calif.; Adolf Jordan, Evelyn Jordan

Massillon (Christian Fellowship Mission), 118 South Avenue, S. E., Massillon, Ohio; Telephone—2-3804; Eli Hostetler, Sr., Lydia Hostetler

New York City, N. Y. (Address to be supplied.) William Lewis, Willa Lewis

Philadelphia, 3423 N. Second St., Philadelphia, Pa.; Telephone—NEbraska 4-6431; William Rosenberry, Anna Rosenberry, Anita Brechbill, Ida Lue Hane

San Francisco (Life Line Gospel Mission) 224 Sixth St., San Francisco 3, California; Residence, 311 Scott St., San Francisco 17, California; Telephone—UNDERhill 1-4820; Harry Buckwalter, Katie Buckwalter, Janna Goins, Edith Yoder

Toronto, Church 150 Gamble Street, Toronto 6, Ontario Canada; Residence—231 Gamble St., Toronto 6, Ontario, Canada; Telephone—Gladstone 8383; Ronald Lofthouse, Marjorie Lofthouse, Myrtle Steckley, Ruth Steckley

***Albuquerque, New Mexico;** Residence—3014 Sierra Drive N. E., Albuquerque, N. Mexico; Telephone—5-6467; Paul Wingerd, pastor

***Allisonia, Virginia** (Farris Mines); Rupert Turman, pastor

***Altoona, Pennsylvania**, 3620 Fifth Street; Gerald Wingert, pastor

***Blair's Mills, Pennsylvania;** Roy Beltz, pastor, Orrstown, Pa. R. 1, Box 50

***Blandburg, Pennsylvania;**—Andrew McNiven and wife, Leora Kanode

Bloomfield, New Mexico (Brethren in Christ Mission to the Navajo Indians), c/o Blanco Trading Post; J. Wilmer Heisey, superintendent, Velma Heisey, Ruth Zercher, Ida Rosenberger, Rosa Eyster, Charles Myers, Jr. Peggy Myers, Martha Long, Dorothy Charles, Jane Monn

***Collingwood, Ontario, Canada;** Isaac Schmucker, pastor

***Everett, Pennsylvania** (Clear Creek and Ray's Cove); Ross Morningstar, pastor

***Grants Pass, Oregon;** Glenn Diller, pastor; Residence—1300 Highway 199, c/o Redwood Country Church, Grants Pass, Oregon

***Holidaysburg** (Canoe Creek), Pennsylvania; Art Cooper, pastor

***Hunlock Creek, Pennsylvania;** Thomas Bouch, pastor

***Iron Springs, Pennsylvania;** Telephone—Fairfield 53R13; Leonard Falk, pastor

Kentucky:
Ella Station, Ella, Kentucky; Elam Dohner, superintendent Helen Dohner, Esther Ebersole

***Garlin Station;** Emanuel Rohrer, Garlin, Kentucky

***Knifley Station:** Paul Wolgemuth, pastor Knifley, Kentucky, Ruth Wolgemuth, Elizabeth Hess, nurse

***Leedey, Oklahoma;** Clyde Denny, pastor

***Llewellyn, Pennsylvania;** Telephone—Minersville—3447; Cyrus Landis, pastor

Meath Park Station, Saskatchewan, Canada
North Star Mission (Howard Creek); Arthur Heise, Verna Heise

Paddockwood; Florence Faus, Bertha Wingert

***Orlando, Florida;** Harold Wolgemuth, pastor; Residence—1712 Cook St., Orlando, Florida; Telephone—Orlando 20789

Ringgold, Maryland; Herbert Hoover, pastor

Saskatchewan:
***Delisle**, Saskatchewan, Canada; Robert Sider, pastor

***Kindersley;** Saskatchewan, Canada; John Garman, pastor

***Saville** (Liberty Valley), Pennsylvania; (Pastor to be supplied)

Saxton, Pennsylvania; (Pastor to be supplied) Ruth Keller, Anne Wyld

***Shanesville, Ohio;** Eli Christner, pastor

***Sherman's Valley and Riddlesburg;** Marlin Ressler, Riddlesburg, Pennsylvania

***Stowe, Pennsylvania;** John Bicksler, pastor; Residence: 527 Glasgow St. Stowe, Pa.; Telephone Pottstown—1211J

***Sunnyside Chapel;** Donald Fisher, pastor; Residence: Templeton, Pennsylvania; S. Iola Dixon, (address to be supplied)

Sylvatus, Virginia (Bethel Mission); John Schock, pastor

***Three Springs, Pennsylvania** (Center Grove Chapel); Robert Walker, pastor

Tillsonburg (Houghton Mission), Ontario Canada; Telephone—Glenmeyer 22-14; Marjorie Pollard

Frogmore: Alonza Vannatter, pastor and superintendent, Tillsonburg, Ont.

Houghton Center: Basil Long, pastor—Residence: Langton, Ontario, Canada

***Uniontown, Ohio;** Walter Lehman, Pastor

***Welland, Ontario, Canada;** Glenn Ressler, pastor, Residence: 36 Elizabeth St., Welland, Ontario, Canada

The Alliance was formed in 1881 as a movement in which small churches pooled their missionary efforts but subsequently became a denomination in its own right and now reports 61,683 members in 1,027 churches in the U. S. and Canada. When Dr. Shuman became president, its annual income was \$676,985 and the number of its active missionaries 498 as compared to \$3,000,000 and 720 today. Dr. H. L. Turner of Attleboro, Mass., was elected president of the Christian and Missionary Alliance at the 57th annual convention of the denomination's General Council here.

People's Church Raises \$300,000 for Missions

TORONTO, Ontario, Canada (E/P) An amount of \$270,000 was in the missionary offering at the Convention of The People's Church, Toronto, which closed on Sunday, April 25, where Dr. Oswald J. Smith and Rev. Paul B. Smith are the pastors. This, plus the \$30,000 raised for home missions this year, makes a grand total for missions of \$300,000. It was the longest such Convention ever held, and the offering was the largest ever received. The church will now be able to support some 350 missionaries already on the field and send out 20 or 30 workers this year.

The Convention lasted for four weeks and five Sundays. There were three meetings each day and four meetings on each of the Sundays. People were standing every Sunday night, unable to get seats. And on the last Sunday there were more than 8,000 present at the four services. Hundreds had to stand and many hundreds were turned away. There were visitors from many parts of North America who came great distances, so that they might study the convention.

Priests, Nuns Lead Attack on Chapel

BOGOTA, Colombia (E/P) The Evangelical Confederation charges that a Roman Catholic throng, led by two priests and two nuns, jeered and stoned worshipers in a Protestant chapel at the Pacific port of Buenaventura. An American missionary, Oscar Jacobson of St. Paul, Minn., was hit on the forehead, several members were struck and the chapel's neon sign was broken during a demonstration of an hour and 35 minutes Sunday, May 16, the confederation said in a delayed report from one of its officials by way of Barranquilla.

Msgr. Jose Restrepo, secretary of the Roman Catholic Archdiocese, said he knew nothing of the incident. By the confederation's account: The priests led the Catholic procession in shouts and jeers against the worshipers. One man entered the chapel and smashed a bench, passing out the sticks to others. Then the throng entered the chapel, hurling sticks and stones. Jacobson, working for the Christian and Missionary Alliance, pleaded vainly with one of the priests to halt the attack.

Soldiers arrived after about an hour and tried to restore order, but the priests and their followers refused to disperse immediately. Buenaventura's Mayor the next day told Jacobson to close the chapel and to take down its sign. Jacobson refused to do this without a written order, which the Mayor refused to give him.

Graham Sees Britain on Verge of Revival

LONDON, England (E/P) Great Britain is on the verge of the greatest spiritual awakening in its history, Dr. Billy Graham said here as he finished his three-month London crusade. He said "decisions for Christ" during the crusade had been about

three times as many as he had experienced any place before. For three solid months, Dr. Graham said, great crowds had come to Harringay Arena "and the interest today is far greater than at the beginning, and the crowds turned away are larger than ever."

Dr. Graham noted that his audiences had been drawn from all social strata. "There were church leaders," he said, "those prominent in social circles, many scores of peers and members of Parliament, big industrialists, and many thousands of working people."

He predicted that the greatest effect of the campaign would be felt in the churches. Stressing that his team would establish no organization in the wake of the campaign, and if one were formed "I would repudiate it," Dr. Graham said they were "sending the campaign results back to the churches." He added that many churches had already reported increases in membership and attendance and many had also reported substantially increased giving.

Dr. Graham said he had been particularly impressed by the response of undergraduates at the universities of Oxford, Cambridge and London, adding: "Almost every religious awakening must begin in intellectual circles." Great Britain, he said, was nearer a spiritual awakening than America.

After sharp debate, the 94th General Assembly of the Presbyterian Church in the U.S. (Southern) voted 236 to 169 to condemn racial segregation as out of harmony with Christian theology and ethics.

Moody Announces Winona Meet

CHICAGO (E/P) A roster of 16 outstanding speakers will be heard at the Moody Bible Institute Winona Lake (Indiana) fifth annual summer conference July 18-25. Among those bringing messages during the week-long conference sponsored by the Moody Alumni Association are: Rev. Alan Redpath, pastor of Moody Memorial Church, Chicago; Dr. David H. Johnson, general director, The Evangelical Alliance Mission; Dr. Torrey Johnson, Chicago evangelist; Dr. James McGinlay, pastor, Brooklyn Baptist Temple, Brooklyn, N. Y.; Dr. J. Allen Blair, pastor, Memorial Presbyterian Church, St. Louis; Rev. S. L. Boehmer, pastor, Calvary Church, Toronto; Rev. John Caiger, evangelist, London, England. Theresa Worman, of radio station WMBI, known to thousands of youngsters as "Aunt Theresa," will conduct a KYB (Know Your Bible) club Sunday afternoon, July 25. There will be daily supervised programs for boys and girls so that parents will be free to attend meetings.

A highlight of the week's activities will be the Alumni banquet on Saturday, July 24. There are some 30,000 active Moody Alumni in all parts of the world, and Rev. Herbert Lockyer, Jr., executive secretary of the Alumni Association, is in charge of the Winona Lake conference. Using Moody Institute of Science films and other Christian education visual aid material, Don Parson, director of film department, will demonstrate new techniques in the Christian education field. Conference music will be provided by Al Smith, Bob Love, Bill Carle, Harold DeCou as well as John Peterson and Dick Anthony of WMBI.

Town Meetings of Air Goes to Winona Lake

WINONA LAKE, Indiana (E/P) On June 22, Dr. L. R. Marston, senior bishop of the Free Methodist church, spoke on the ABC network on AMERICA'S TOWN MEETING OF THE AIR broadcast originating over station WGL in Fort Wayne, Ind. This is an outstanding audience participation program and was carried over more than 300 stations of the National Broadcasting company. The meeting began at 7:15 p.m., Tuesday, June 22, in the Billy Sunday tabernacle at Winona Lake, Ind. Following a time of warm-up and general information, the actual broadcast portion of the program originated from the tabernacle 8:00 to 8:45 p.m., central daylight time.

Host for the broadcast was the Winona Lake School of Theology. The topic for discussion was WHAT IS HAPPENING TO THE AMERICAN FAMILY? IS IT CHAOS OR CHARACTER Dr. Marston, through his advanced study in the field of Christian education, has become known as an authority on child development, having served with the National Research Council. He was given several minutes on the program in which to state his position regarding family life in America. Opposing speaker was Professor Alfred Baldwin, Chairman, Department of Child Development and Family Relations at Cornell University.

Graham And Poling to Share Christian Endeavor Platform

COLUMBUS, Ohio (E/P) Dr. Billy Graham and Dr. Daniel A. Poling will be among internationally known clergymen who will speak at the 12th World's Christian Endeavor Convention to be held in Washington, D. C., July 24-28. Delegates from more than 25 countries are expected to attend when evangelist Billy Graham and his team, which recently completed an outstanding campaign in England, will be at a service to be held at the foot of the Washington Monument Sunday afternoon, July 25. It is expected that more than 40,000 persons will be present for this meeting.

Dr. Poling, president of the World's Christian Endeavor Union, will preside at business sessions and preach at the closing service Wednesday, July 28. Other featured speakers include Dr. Arno Pagel, president of German Christian Endeavor Union; Dr. G. Bromley Oxnam, Methodist Bishop of Washington, D. C.; and Dr. Harry N. Holmes of New York City. Included in the musical part of the convention will be selections by the Kawaiahao Church Choir of Honolulu, Hawaii.

Conferences and business sessions will be held each morning with sight-seeing in the afternoons. Tuesday, July 27, a special ceremony will be conducted at a "Christian Endeavor" oak tree near the home of George Washington at Mount Vernon. This tree was planted on July 14, 1896, by Dr. Francis E. Clark, founder of the Christian Endeavor movement, following the first World's Christian Endeavor Convention held in Washington, D. C. This is the first World Convention held in the United States since 1921 when meetings were in New York City. London, England, was the scene of the last convention held in 1950.